

and unbuttoned the jacket, and showed displeasure when it was taken off. He showed that it aroused his vanity.¹ People who deal with high-bred horses say that they show shame and dissatisfaction if they are in any way inferior to others. It was recently reported in the newspapers that the employes in a menagerie threw some of the beasts into great irritation by laughing in chorus near their cages in such a way that the beasts thought that they were being laughed at. Shame is a product of wounded vanity. It is due to a consciousness, or a fear, of disapproval. It is not limited to exposure of the body, but may be due to disapproval for any reason whatever.

446. The line of decency in dress. The line of decency, for instance in dress, is always paradoxical. No matter where it may be drawn, decency is close to it on one side and indecency on the other. A Moslem woman on the street looks like a bundle of bedclothes. Where all women so look one woman who left off her mantle would seem indecent, and the comparative display of the outlines of the figure would seem shameless. Where low-necked dresses are commonly worn they are not indecent, but they may become so at a point which varies according to custom from place to place and from class to class. The women in modern Jerusalem regard it as very indecent to show themselves *decolletees*. They sit, however, in postures which leave their legs uncovered.² A peasant woman could not wear the dress of a lady of fashion. Where men or women wear only a string around the waist, their dress is decent, but it is indecent to leave off the string. The suggestive effect of putting on ornaments and dress at one stage is the same as that of leaving

them off at another stage. Barbarians put on dress
 for festivals,
 dances, and solemn occasions. Civilized people do
 the same when
 they wear robes of office or ceremony. When Hera
 wanted to
 stimulate the love of Zeus she made an
 elaborate toilet and
 put on extra garments, including a veil.³ Then
 taking off the veil
 was a stimulus. On the other hand, the
 extremest and most

¹ *Umschau*, VI, 52, after Haeckel, *Aus Insulinde*.

² Goodrich-Frear, *Inner Jerusalem*, 257.

³ 77., XIV, 179; cf. *Od.*, XVI, 416; XVIII, 210.